Social Structure and Forms of Consciousness – On Totality and Dialectics Volume VII

By Shomit Sirohi

Introduction
By Fredric Jameson

In fact dialectics is just the process of the unity of opposites – in the opposite sense of economics, there is also ideology, in its unity is fore-ordained the process of in fact utopianizing the process of history and therefore there is the process of sociology, and film criticism and such works as I called a review of Slavoj Zizek – that he remains different interventions into different discursive contexts and is just a joy in Sirohi that he does the same – just a Letters to Milena cross-currented with fashion criticism, becoming detective fiction histories an poetry sessions, all of this is paraphernalia – a new term in Sirohi – we are just people travelling in a car in history. My image for Sirohian cinema – in a car getting off, buying groceries and discussing the world as so many things.

I mean to compare – a small detail of flowers then with a florist shop process which then re-articulates the dialectic to the discovery in fact of botany which becomes a process related to nature and trees, even ecology – all of this is dialectics – how the small details become, particulars which is the problem for Sirohi – how particulars are so important when actually it is just the universal which is important and finally the singular universal which is more important – Sirohi is describing the world – not so much about participating in it – he is just a painter who then means also Picasso as relevant – why be interested in the journalism – you can foretell the process – just a process of contingent openings which become the process of dialectics – that we are just starry people. We are just the process of a singular universal in the whole process of the onward march of structure or tren en marchas. Loving Althusserianism – that process without a subject.

I. On Dialectics, Social Structure and What is Dialectics?

The previous set of works meant to cover sociology, economics, even facts and processes which means to be scientific and structural about all processes in fact. Dialectics in the traditional sense is about capturing the system, totality, the part and whole, the totalization as it were of even history. It means that in Soviet senses – it is just the process of description is true – we intervene in history, but we also live in history, we also observe history. By which we mean that the process is dialectical as Cornforth argues to the process of structure, negation, negation of negation and in fact is a process of history, where in contingent opening there is then a chance to intervene which is then in a Cunning of Reason, changed back to structure. Then proceeds structure. The true change is rare, events are rare, and most changes are just the routine of change. So Cornforth argues – that dialectics is about being abstract, and uncaring about the progressive structure. He means dialectics is telling you the story of the world, the literature of the world – like a story. It is just a narrative, and emplotment matters – how does one plot the history. He means there is in fact the process of history in that process of contemporaries – he means be wise, be philosophical and scientific – are we agents of history or is it structural – can it be structure and agency all the time – that in fact agency is so important – the dialectician convinces you that structure is important, agency is rare, and if there is agency it is protests that's all.

II. Dialectics – the basics

The basics are hard to master from Trotsky to the present – is it formal logic, classical logic – that A and B are distinct and just oppositions, and contradiction and such things. Actually it is dialectical A and B is in union united. But then comes dialectics – the whole process is dialectial relations and oppostions, and contradictions and just dialectics captures this story of what is called relational things. Now that is refined to complex structure and that is the totality. Trotsky argues that in fact it is combined and uneven development that captures also diffusion and collects into ruptural events and is also in fact a dialectical process. Lenin argues for the Development of Capitalism in Russia, and covers history and forms which are empirico- or materialist empirico criticism – we cannot be but historians – that's historical materialism – now revolution can happen – but that is only a montage of some narrative of the Bolshevik Revolution but also in fact a process, which is just about the revolution, and then the history of the process – it is history we made. But that then for Lenin is actually so evident in the work in fact materialism and empirico-criticism as well – that one should be a materialist – that it is covered in a materialist dialectic – that we intervened for a short period and is like what Alain Badiou calls a sequence which is rare.

III. Sirohi – the Mercilous Laboratory of History – against the very idea that there is anything than an Insipirational and Important event which though is just so postmodern that in fact there is a larger process

Sirohi is a revolutionary by behaviour – but is more interested in Soviet scientific CPSU orientations as well – that in fact it is about the Soviet scientific formation as well – that Trotsky is more correct – there is then also in him a dialectical approach – of relations, empirical mediations – several mediations missing between base and superstructure – complex mediations – just a small protest is Trotsky – we are merciless laboretories of history – which are meticulously also historians today and also all of that is dialectics in Jameson – more about the scientific question afterall. History is a dialectial process – can I re-assert – history is dialectics – there can be a success or failure – but history is dialectical most in a revolution but is actually just a "Structure, process, event, causality and even determined and deterministic process.' I mean that deterministic approach is usually against so much agency the contingent approach – no no, we are deterministic and refined and dialectical – something like what is called a dialectical approach – to study the process in complex structure and give it some value that political revolution.

IV. Dialectics Basics from Jameson the who accuses me of being just a journalist

So Jameson argues – the concept also matters – you see historiography matters, journalism is also just a practice of history – remember Soviet Union also utopianise everything. We mean just the process which is in a Baroque construction – that type of thing is dialectics – in that process we were Communists – we celebrate everything in the correct valence of even Hegelian formalism, Kantian formalism and if I can say the more relevant Sirohian formalism – to say that in fact the whole is dialectical – that part and whole is dialectical – that's what we mean. When a person crosses the road and buys a toffee – that is also dialectical – a number of style of fashion, magazines, tropes – afterall – is it not easy to think in a dialectical trope. To be a mercilous laboratory of history – dialectics is the addages –

Formal, content is only part of forms – problem is its own solution, - to aspire to totality – to be empirical but then empiricist – and so many processes called actually the joy of intellectual life – to keep totalizing.